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later time; that here also is the site of the palace of Caiaphas, over which a church had also been built; and that these sites were identical and the churches were one and the same. Now, it had generally been supposed that the Church of the Tears of St. Peter was in the neighborhood of the Assumptionists' garden, but that the site of the palace of Caiaphas was farther up the hill near the Cœnaculum. The authors of *La Palésthine* attempt to show that the earlier pilgrims identify the two sites and place them in the garden mentioned, but that the Armenians since the fourteenth century, when they were dispossessed of the locality, have transferred the site of Caiaphas's palace farther up the hill. It is the aim of Père Coppens to disprove this, and to establish the generally accepted view. He shows that the authors of the guide-book have placed Tiridates of Armenia a century too late, have not quoted the Bordeaux Pilgrim correctly, and are guilty of other inaccuracies. He also, by reproducing a number of maps and sketches made by ancient travelers, seems thoroughly to prove his point. He writes with a vigorous and stinging pen, making it evident that under the somber garb of a Franciscan there stir feelings similar to those which burn under secular garments.

GEORGE A. BARTON.

BRYN MAWR, PA.

ASSYRIAN INSCRIPTIONS

The book¹ by C. H. W. Johns is the first instalment of "The Library of Ancient Inscriptions," under the general editorship of Charles Foster Kent and Frank Knight Sanders.² The series promises to be a noteworthy contribution toward the diffusion of our knowledge of ancient Semitic history and literature. If the other volumes are as well thought, well wrought, and well brought as the present volume, we may safely congratu-

¹ *Babylonian and Assyrian Laws, Contracts and Letters*. By C. H. W. Johns. New York: Scribner, 1904. xxiv+424 pages. \$3.50.

² The whole series, in nine volumes, is arranged as follows: (1) *History of the Discovery and Decipherment of Ancient Inscriptions*: (a) "Semitic Inscriptions," by C. F. Kent; (b) "Egyptian Inscriptions," by George A. Reisner.—(2) *Old and New Babylonian Historical Inscriptions*. By Christopher Johnston.—(3) *Assyrian Historical Inscriptions*. By Morris Jastrow.—(4) *Inscriptions of Palestine, Syria, and Arabia*. By C. C. Torrey.—(5) *Egyptian Historical and Biographical Inscriptions*. By W. Max Müller.—(7) *Egyptian Tales, Proverbs, Poems, and Belles Lettres*. By G. Maspero.—(8) *Babylonian and Assyrian Epics, Penitential Psalms, Proverbs, and Religious Texts*. By F. Delitzsch.—(9) *Egyptian Religious, Magical, Medical, and Scientific Texts; Legal and Business Documents*. By F. L. Griffith. The series sells for \$27.

late editors and publishers upon this undertaking. Johns's name, to be sure, is more familiar to Assyriologists than to theological students. The former have long known him as a most careful scholar and conscientious writer; and the character of his previous work entitles him to be listened to by a larger circle with attention and consideration.

So far as our Christian principles are distinct from Greek and Roman ideals, most of them have their roots in Jewish thought and ideas regarding society, family, religion, etc., which, in turn, were inherited from the far more ancient Babylonian civilization, an inheritance of which we need not be ashamed, as it bears the "hall mark," not only of extreme antiquity, but of sterling worth. A right-thinking citizen of a modern city would probably feel more at home in ancient Babylon than in mediæval Europe, whose laws and customs were less in harmony with modern ideas than were those of the Mesopotamian empire. While the other volumes of the series are properly translations, with brief introductions and a few notes, Johns's contribution of specimens of laws, contracts, and letters, ranging over a large period, necessarily consists of copious introductions and many notes, with a few translations; for, by their nature, from the point of view of the student of law and history, a thousand of these are little better than one. Every attempt has been made to discard nonessentials. Technical, philological, and historical discussions are avoided as much as possible, the book being intended, not for Assyriologists, but for the general student. The author considers first the law and the law courts, and the reader can thus follow the references to legal procedure which occur in the other sections. The longest, and by far the most important, ancient code hitherto discovered is that of Hammurabi (about 2250 B. C.), of which Professor J. D. Prince has rendered an account in this *Journal*, Vol. VIII, pp. 601-9. Johns gives a thoroughly revised translation of this code on pp. 44-68, and prints on pp. 389-96 a rendering of the prologue and the epilogue. The translation of the code is preceded by a chapter on "The Earliest Babylonian Laws," with special reference to the so-called Sumerian family laws. Of later Babylonian law very little is known. On the basis of the material printed in the first three chapters, the author next discusses "Judges, Law Courts, and Legal Processes," "Legal Decisions," and "Criminal Law." The rights of the state, the family, and the private individual come next. Here we find instructive texts and interesting information concerning the social organization of the ancient Babylonian state, public rights, the family organization, courtship and marriage, divorce and desertion, rights of widows, obligations and rights of children, their education and early life, and adoption. Then we learn of the classes

of property and the various ways of disposing of it. Beginning with a discussion of the rights of inheritance, the author enters upon his own chosen domain where he is a master and speaks with authority, amply exemplified in the following chapters on "Slavery;" "Land Tenure in Babylonia;" "The Army, *Corvée*, and Other Claims for Personal Service;" "The Functions and Organization of the Temple;" "Donations and Bequests;" "Sales;" "Loans and Deposits;" "Pledges and Guarantees;" "Wages of Hired Laborers;" "Lease of Property;" "The Law of Trade;" "Partnership and Power of Attorney;" "Accounts and Business Documents." In addition to these subjects, a variety of other topics, sometimes disconnected, is taken up throughout these chapters. "Babylonian and Assyrian Letters" are discussed and specimens given on pp. 307-88, with special reference to Professor Robert Francis Harper's *Assyrian and Babylonian Letters*, a collection which is justly called a "colossal task" (p. 313). The division adopted in the book—viz., laws, contracts, and letters—is merely conventional. The three groups have much that is common and mutually supplement one another. The introductory chapter on "Sources and Bibliography" (pp. 3-36) gives an excellent survey and shows a sympathetic appreciation of work done hitherto. In the Appendix the author treats of "Chronology," "Weights and Measures," and "The Bibliography of the Later Periods." We have read the book with great pleasure and much benefit. The editorial work is well done. Only at times do we find incorrect spellings of German and French names and titles; thus, e. g., on p. 312, l. 15, where Hronzy is printed instead of Hrozný, and l. 16, where we read *Anzeiger* instead of *Anzeige*. P. 162, l. 6, should read, of course, *ina emuḵ ramânišu* instead of *ina emur ḵamânišu*; *ibid.*, l. 12, should read *pa-ḥat* instead of the unintelligible *pa-pa*, i. e., the construct state of *paḥātu*, a perfect. P. 207, l. 3, *makkasu* not *mikkasu*. The diacritical points are quite often wanting, so that we find *t* instead of *ṭ*, *k* instead of *ḵ*, and *s* instead of *š*.

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THE COSMOGRAPHY OF THE GREEKS

Scientific geography is preceded in Greece by a half-mythical account of the world; with this mythical geography is associated closely a mythical statement of the relation of the heavenly bodies to the earth; this double field, not yet differentiated into geography and astronomy, Berger calls *mythische Kosmographie*. To trace the early efforts of the Greek to orient himself in the universe; to reconstruct his conceptions of the earth as